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THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, DECEMBER 14, 1899.

VOL. II, NO. 5.

Our N. C. brethren are rejoicing over the union of the Conventions and the opening of their Baptist Female University.

The 5th Sunday Meeting of Central Association will be held with the Rocky Springs church, five miles east of Eden, on Y. & M. V. R. R.

Bro. J. M. Williams, of Oakdale, made us a pleasant and profitable call a few days since. He gives an encouraging reports of country church work.

Mrs. A. E. Dickinson becomes successor to Miss Hutson, and is now in charge of the Department of Women's Work in the *Religious Herald*.

Rev. J. J. Green, of Brookhaven, whose ministry has been of great usefulness, died on last Sunday morning the 10th inst. Pastor Yarbrough attended the funeral.

The Winona B. Y. P. U. will hold revival services during the Christmas holidays. Cannot some other Unions give this sort of employment and entertainment to the young people?

The Sunday School Board have elected Rev. I. J. VanNess as Editorial Secretary to succeed Dr. Samuel Boykin lately deceased, and Rev. A. J. Barton of Field Secretary.

Dr. and Mrs. Searcy reached their new home in Biloxi last Friday night, and are now as the doctor puts it, in their "own hired house." We wish them a large measure of hapiness and usefulness.

Bro. Geo. Whitfield had an article in last issue on Ministerial Education. Will not every reader give special attention to it and send something to him to aid in paying for cottage.

Rev. B. L. Mitchell, the new pastor at Moss Point, entered upon his new field the first Sunday in December. We welcome you brother, to the fellowship of Mississippi Baptists.

The 5th Sunday meeting of Coldwater Association will meet with Senatobia Church on Friday before 5th Sunday at 10:30 a. m. H. W. Rockett will preach Introductory Sermon.

General Leonard Wood is to succeed Gen. Brooke as governor of Cuba. Gen. Brooke will return to the United States and it is expected that, in the near future, the military force in Cuba will be greatly reduced.

We learn with sorrow that brethren David Burney of Ackerman, and L. R. Burrell, of Greenville, have been quite sick. We are glad to announce to their many friends that they are improving.

Rev. M. V. Noffsinger has resigned at Vaiden, Coffeeville and Air Mount, and has accepted the Brooksville church for one-half of his time, and Ackerman for one-fourth. Bro. Noffsinger's home is in West Point.

The Southern Railway Co., has forbidden any employee to use cigarettes while on duty. Why? Echo answers why. The United States several years ago rejected applicants for cadetship who were habitual cigarette smokers. Their use injures business, health, and morals.

We acknowledge receipt of invitation to be present on December 19th, at the marriage of Miss Helen Hunt Ray, of Midway, Ala., to Mr. Jackson Gibbs Hitchcock; Miss Ray is a daughter of Rev. S. O. Y. Ray, very favorably known in Mississippi. We wish for the young couple a happy and useful life.

Boys and Girls for the juveniles and *Young People* for the older youth, both published by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa., present a very inviting prospectus for 1900. Great pains and care have been taken to obtain bright, choice, new material. The aim is to make these papers high-class in every respect, instructive

as well as entertaining, pure and sweet on every page, and thoroughly helpful. Short stories will be a strong feature this year and all the regular features which have been received with so much satisfaction will also be retained.

Mrs. Spurgeon, widow of the late Rev. C. H. Spurgeon, has been seriously ill, but is thought to be somewhat better.

It is announced in the daily papers that our brother, Prof. Hardee, of Terry, has recently entered the holy precincts of matrimony. We extend to him and his bride our congratulations.

All the churches that did not utilize thanksgiving day in taking a collection for the Orphanage, nor any day since then, ought not to allow the year to pass out without making a special effort for this institution. It is a fine avenue through which to express our loving sympathy for the helpless.

We learn from THE BAPTIST, of London, that the English people very much lament the death of the Marchioness of Salisbury, which occurred on November 20th. She is represented as possessing "exceptionally high qualities as wife, mother, Christian." Lady Salisbury disliked publicity, and lived mainly for her family. It is a great pity that many women in high stations in America do not emulate her worthy example.

The State Board of Virginia at its meeting Dec. 1, 1899, appointed Rev. C. J. Thompson field secretary, at a salary of \$2000. The Board projected its State Mission work on a basis of \$15,000. Enlargement of our work in all the States seems to be the watchword.

Of course this is as it should be. We are increasing in numbers and in wealth, and there should be a corresponding increase in gifts and improvement in machinery.

One hundred years ago to-day George Washington, one of America's greatest noblemen, expired. The nation has made marvelous strides in every sphere of activity, but it is doubtful whether a more

chivalrous type of manhood than the Father of our country has been produced. He was a statesman, patriot, soldier and Christian. We stood some months since and looked upon his tomb at Mount Vernon, and thought of his purity of life as the basis of the high esteem in which his countrymen hold him a century after all that was mortal had mouldered into dust. We sat in the pew of the Washington family in the old church at Alexandria, Va. How rapid is the flight of time.

It has been our custom for some years to make a Christmas offering to worn out preachers and the widows of those who have passed over the river. While we are making the more fortunate ones happy at Christmastide, let us not forget to remember in a substantial way God's old decrepid ambassadors. Doubtless Dr. Rowe, following his custom for several years, will make an appeal through THE BAPTIST to the brotherhood of the State. Doubtless all of us shall experience a much keener joy in our re-unions around our festal boards, if we are possessed with the consciousness of having made some others happy. "He that giveth to the poor lendeth to the Lord."

This is an age of large estates. Fortunes are amassed rapidly. But over against this is the fact, that, in no age of the world have public benefactions been so large and so numerous. One can scarcely take up a paper that does not give some account of large gifts to charitable enterprises. Just before us lies the following proposition, the conditions of which, it is hoped, will be met:

Andrew Carnegie has offered Louisville \$125,000 for a free library. The Polytechnic Society has added an offer of its property, including its library of 52,000 volumes. Both offers are conditioned on Louisville giving \$15,000 a year to maintain the library. Whether the city will do this it is not decided. Mr. Carnegie has offered \$20,000 to Newport for a library on condition that Newport gives \$2,000 per year to its support."

WEAK CHURCHES

We accept it as a fact that a great many churches are comparatively weak. Also we grant that in very rare instances churches are really weak. Most churches that are weak are so because they choose to be. They deliberately plan to be weak and to continue so. "But we are very weak," is a stereotyped phrase. It is threadbare and stale. This phrase often furnishes the key-note when the pastor's salary is under consideration, or a mission collection in contemplation. It is one of Satan's sugar-coated narcotics. Then it is so convenient for lazy, stingy, Christians. In many cases it is an end to all controversy. Any church that has a right to exist as such can make a pretty fair showing in anything undertaken, provided they are reasonably liberal and co-operate in the effort. Nearly any church of one hundred members could employ an average preacher for one-half of his time, if they were to take the notion. An average of \$5.00 apiece would be sufficient. Some would come under this amount, but others would more than double it. The pastor's salary need not necessarily be paid all in money. Almost anything that a farmer would need would be needed by the pastor. So that, if the cotton crop should be short and prices low, the pastor could be paid largely in other things grown on a farm. Two or three men can not do what a whole church ought to do; but, if each will do his part, how easy a great thing can be done. A great many of our churches are becoming weaker with each passing year because they say, we are not able—we can't. But there are some courageous ones who say, *we can*. It has been so all along. Twelve spies were sent out to examine the promised land. Ten said, "we cannot, the difficulties are too great for us, for we are weak." Two said, "we are well able to go over and possess the land, let us undertake it." Are there not some Joshuas and Calebs in every church who possess the faith, courage and heroisms to lead out the church to a sphere of greatly enlarged usefulness? We are much in need of Christian aggressiveness and prowess. There is for most churches, as well as for individuals, "a more excellent way." Almost any little country church might become as "a city set upon an hill," and deeply impress the world with its faith and good works. It is so imperative that each member of Christ's fold shall

do what he can. Our Lord said of a noble woman, "She hath done what she could." As an illustration of a handsome aggregate through a combination of many littles, we would cite two country churches in Mississippi, each having preaching once a month. One of these churches led by its pastor, determined to make a thanksgiving offering for the orphanage. They talked up a good congregation and a good interest. Very few gave more than \$1.00 each, several gave 25 cents each, but the larger part of the givers gave only 10 cents each, and some only 5 cents each. But these gifts from a weak church aggregated \$30.25.

The other example was a church whose pastor could not be with them on thanksgiving day. But, though somewhat disappointed, they agreed to come together on the appointed day and hold a prayer-meeting. They did so. They made an offering to the Lord, amounting to \$15.00. These are one Sunday country churches. They did well. They can do proportionate well on all other things. If they will, these small country churches will each give during a year \$500 or \$600. With many churches there is not activity enough to prevent stagnation. And so when the associational season comes, they elect delegates and send up a letter very solemnly and elaborately setting forth their spiritual condition, culminating in the statement, nothing for missions, nothing for pastor, 17 cents for minutes. "We are at peace with one another." This is not the peace of harmonious activity and joyous fellowship, but of death—like the peace of the Dead Sea.

The weakness of churches is very largely imaginary. It is an excuse behind which many hide, flattering themselves that they are not able, and settle down into a very comfortable state of doing nothing. Nothing in this article is intended for the faithful few in almost every church, who are strained to their utmost capacity, and yet unable to meet the demands of the situation. There is enough in the odds and ends of the time and purse of all, to make a respectable showing in the cause of Christ. If we would make up our minds to use every spare moment and every spare dime in the Lord's work, there would be sufficient money in the Lord's treasury to meet the pressing demands of the times. This is not the best way of carrying on the Master's work, but it is far better than not to carry it on at all.

The plain Bible teaching is to

honor the Lord with the first fruits. Place his cause in the fore-front and keep it there. God must have the right-of-way in our finances as well as in our hearts. It is simply fooling away time to talk about not being able to do what God wants us to do. If we would completely sidetrack self for one year, giving God the right-of-way in our time and means, we should find it so easy, and be so gratified as we beheld Zion flourishing as the green-bay tree and blossoming as the rose.

Whatever may be the unfavorable circumstances of any church, let it lift up its drooping head and believe that success can be achieved. If we believe ourselves strong we shall be strong. "According unto your faith be it unto you." "We can do all things through Christ which strengtheneth us." May our God enable us to go forth rejoicing in poverty or prosperity, in service or suffering. In such a purpose, there is no weakness.

At a recent meeting of the Central Committee, Miss Angie Lloyd of Meridian, was appointed Superintendent of Band Work for the State. She desires to push this work to fuller development than it has yet attained. Will not all co-operate with her in this work?

IS WAR EVER JUSTIFIABLE?

First let me thank you for your attitude as to the war. I regret that Mr. Tarbox, in your last issue of THE BAPTIST, should even appear to justify war. As you, in a footnote, say: "The question is academic," and I venture to add, untimely.

1. A believer in Jesus can get no warrant for the commission of the crimes for which the word war stands, either from the law or from the gospel. The law says, "Thou shalt not kill," and Christ's utterance concerning the meaning of this prohibition does not allow us to restrict it. The law says love! Certainly the Gospel will give no warrant for war, for the Gospel is "Good News" and "Peace on Earth," and its mission is to save life, and not to destroy.

2. Further, there is no one to lead a believer into war. He serves the Prince of Peace, who, when He is reviled, reviles not again, and gives His back to the smiter; who speaks only to bless and lifts His hand only to heal what the sword has injured.

3. Again, a Christian can have no spirit for war, for he that is a spiritual man has the spirit of the Holy Dove, whose mission is to

build up and not to tear and destroy. The battle-field is not for the dove.

4. If a Christian go to war he must go unarmed. He has no armour other than that mentioned in Eph. vi. There is no weapon in the power of a spiritual man that will shed blood. The disciple of Christ was for ever disarmed when Jesus said, "Put up thy sword into the sheath."

5. Nor can there ever be a sufficient occasion for war. When Jesus stood unjustly condemned He allowed no defence by arms; but there has never been, and I do not understand that there ever can be, an occasion when war would be justifiable, if that was not such an occasion.

When a Christian can find a warrant in the Gospel, when he can show that Christ is setting him an example of returning evil for evil, when the Holy Dove turns to a bird of prey, when he can find a more justifiable occasion than that when Innocence suffered in the person of Jesus—then, not till then, let him say a word in favour of war.—J. W. Thomas, in London Baptist.

New Malden, November 21.

THE BEST MOMENT.

What a moment is that in which a man for the first time hears and fully believes the Savior's words, "Thy sins are forgiven thee!" Among all by whom it has been experienced, who has a tongue sufficiently eloquent to describe it to those to whom it is unknown? It is an exaltation, it is an abasement, and, at the same time, in both, a blessedness with which no other state can compare. Ye full and self-satisfied souls, would that you but knew the full import of the word "grace"—grace without desert!

Never has so mighty a flood of inward strength caught and borne me along on its waves as in those hours when, kneeling in the silence of my closet, I felt the Savior's hand upon my head; and, as the best recompense of my tears, heard him say:

From all thy sins I thee absolve,
Look on me, and believe and rise,
my son;
Be of good cheer, gird up thy loins,
and run.

Yes; though before I had only crept, in that hour I obtained strength to run. Grasping his hand, the beloved hand that blessed me, I vowed this vow in his presence:

Yes, Savior, both my hands I give
To seal the promise I renew:
I'll love thee only, while I live,
And only live to serve thee, too.
—Professor Tholuck.

BAPTIST PRESS.

The State B. Y. P. U.

Courier, S. C.—Under practically the same executive officers the work of our State Union has gone forward this year with gratifying development. The correspondence has been heavier than ever, and this is taken as an indication that more people are wanting information about the organization, or else that those already enlisted want to know how they can make themselves and the work more efficient. Fortunately, our last Convention placed more funds at the disposal of the executive committee than usual, and in the matter of correspondence and free literature they have, as a consequence, not been so cramped by lack of funds.

Our last Convention enrolled the largest number of delegates that we have yet reached, and was pronounced by all a great success.

Just now a movement is on foot throughout the United States and Canada to raise the entire indebtedness upon the plant of our publishing outfit at Chicago. South Carolina has been asked to assume a certain quota. It has been taken up by a number of our Unions, and it appears now that we shall easily discharge our portion, and perhaps do a little more.

Word and Way.—Preachers ought to be doers of the word as well as preachers of the word. In fact they must be or the preaching will be largely non-effective. The failure, in results, of preaching may often be traced to a lack of correspondence between the preaching and the preacher. No matter how good the gun, much must always depend on the man behind the gun. The preacher ought to be as good as the sermon! The sermon must be the gospel, of course, to have God's blessing, but even the truth may be preached and be barren of good results. Truth may fall from the preacher's lips like hail stones from the clouds—congealed truth—and strike cold and closed hearts and bound away. The preacher's message ought to be that which his eyes have seen and his heart felt—truths which have percolated through his mind and heart. What the preacher preaches Sunday he ought to practice Monday.

London Baptist.—Dr. Parker, in his opening sermon, said the methods of preaching the Gospel by many ministers at the present time had degraded the collection in places of worship, and had, he was

sorry to say, turned it into a nuisance, and a vexation of the Holy Spirit. The collection ought to be a great Gospel sacrifice, a sweet and tender sacrifice, with a suggestion of the greatest possibilities of life. Instead of this, members of the church had, by their most peculiar but human practices, reduced themselves to inconceivable nuisances, with the result that their collections had become impoverished and to be looked upon as a purely secular task.

The Examiner.—The vigorous campaign against the seating of the polygamist Roberts by the House of Representatives has evidently had its effect. A large number of Congressmen are already pledged to vote to unseat him, and public opinion has been so thoroughly aroused on the subject that there is little likelihood that this defiant law-breaker will be permitted to remain a member of the body whose enactments he has set at naught. It appears that, his credentials being regular, his name cannot be excluded from the list of members-elect, and that he will be permitted to vote for Speaker and afterwards be sworn in. Two courses are then open to the House: to expel him on the ground of his polygamous relations, which would require a two-thirds vote, or simply to declare his seat vacant, when only a majority vote would be needed. The more impressive method would undoubtedly be the former; but if there is a probability of that failing—which we cannot bring ourselves to believe—the other should by all means be adopted.

A telegraphic dispatch says that Japan has put in force a new law affecting religion and worship. A copy of the law has been sent to this country, and it places all religious sects, Christian or pagan, on the same plane—all under the absolute control of the civil government and under the local government of each political division. Before commencing religious work propagators of a faith must go before the governor with full details. The scheme of faith must be fully explained, church finances accounted for and the personal and religious history of the applicant, preacher and members outlined in writing. If a new church building is not completed within the term stated by the applicant, the permit issued will be null and void. If preachers are to be changed or their number increased, or if any change occurs bearing on any of the tenets or plans or anything con-

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ETERNAL UNCONDITIONAL ELECTION.

(Reply to Bro. L. F. Rainwater.)

I am no ecclesiastical gladiator who has entered the arena of discussion to show his prowess; far from it, but in love of the truth and for the love I cherish for an estimable, good man who is in error upon the fundamental doctrine of sovereign grace, have appeared in the public prints.

In a former article I endeavored to, and think I succeeded in, establishing the doctrine in question, by laying the foundation, deep and building thereon with stones taken from the impregnable rock of infallible truth. The foundations were laid with the declarations of Christ concerning the everlasting covenant of grace in which a certain and definite number of Adam's fallen, race were given to him by the Father, without conditions as pertaining to the elect in said covenant. Upon this foundation I laid the declarations of the inspired Apostles concerning the eternal choice of God's people unconditionally. And then I laid the Holy Spirit's testimony that God chose and effectually called certain persons to salvation while passing others by. And how the Holy Spirit in the exercise of his sovereignty quickened into life the dead in sin, and bringing them by his omnipotent energy to believe in Christ to life everlasting.

I cherished the hope that my brother Rainwater would look with unclouded eyes upon this impregnable wall, and seeing the grace and glory of a sovereign God so wondrously displayed, would linger there in wonder, love and praise. Alas for my hope! This good man comes back not so much at me as at that, to him, abominable doctrine of unconditional election, and nervously sets himself to work to dispose of the contemptible thing, and with implements taken from an American arsenal tries to make breaches in the wall and to pick out that hated doctrine. This done, he steps apace and into a fog-bank, and with an Armenian gun charged with logic from the same source, fires at the doctrine with the hope that he has demolished it.

"A penny for my thoughts." Well, I thought, how sad that one in whose favor a Sovereign God has discriminated so much in birth in a Bible land, and in endowing him so richly with natural talents, and in giving him life from the dead and adorning him with the graces of the Spirit, and all unconditioned and unmerited on his

part, should be engaged in open hostility to the very doctrine to which he owes all that is good.

Before I examine the breaches he tried to make in that impregnable wall, and that logic he fired from that gun, I notice a remark that he makes, that he "cannot find unconditional election in the Bible." No marvel at that. I myself while an Armenian, could not find it until in the spirit of a little child, I was willing to accept whatever God says, and to say like my Savior did, "Even so Father, for it seemed good in thy sight."

For the benefit of other Armenians in our ranks, I will again quote some Scriptures which each the doctrine in question: "All that the Father giveth me shall come to me," John 6:37. Notice there is no condition with the giving, but the effects will be that they shall come to Christ. "This is the Father's will which hath sent me, that all which he hath given me, I should lose nothing, but should raise it up at the last day," John 6:40. Notice, there is no condition connected with the giving, but the result will be that Christ will lose none, but raise them up at the last day. "Thou hast given him power over all flesh, that he shall give eternal life to as many as thou hast given him," John 17:2. Notice, there is no condition in the giving, only that Christ shall give eternal life to as many as the Father gave him. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," Eph. 1:4. Notice, no condition with the choosing; but the effect of the choosing is that we should be holy, etc. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," Thes. 2:13. Notice, the choice was to salvation, no condition with the choice; but he brings to salvation, to which they were chosen through sanctification of the Spirit and belief of the truth. "As many as were ordained to eternal life believed," Acts 13:13. Notice, that the believing was not the cause but the result of their ordination to eternal life. Now then we see God's eternal unchangeable choice of certain persons, without conditions of foreseen faith or holiness. There was no Armenian present in that eternal counsel to suggest conditions, and so none were mentioned. Let the reader bear in mind that I am discussing election and not salvation. Salvation has conditions, not so election. Now, let us examine those breaches in the wall.

1. Bro. R. interprets election in Romans and Ephesians to mean National and not personal election. Our brother doth greatly err. Paul's address to the Romans begins with "the beloved of God, called to be saints," and is continued in one marvelous chain of thought, embracing the depravity of the race, justification by faith, the influence of grace, the believers' privileges, infirmities and triumphs, the divine sovereignty in personal election. Indeed his reference to the sovereignty of God in the election of grace is personal throughout among Jew and Gentile. Among the Jews "the election hath obtained it and the rest were blinded." Paul refers to a "world that lieth in wickedness," "alienated from the life of God," Enmity against God, "not subject to the law of God neither indeed can be," "dead in sin," as spiritually dry as were the dry bones of Ezekiel's vision. God knowing that in this condition not one of the race would ever believe, lays the foundation for the absolute necessity of his unconditional personal election of such as he was pleased to choose, and in accord with his purpose of grace he devised means for the quickening and saving of the lost. "Of his own will begat he us with the word of truth," Jas. 1:18.

2. Bro. R. endeavors to blunt the keen edge of unconditional election by confounding it with Salvation. He fails to see the distinction between them. One is God's secret choice of certain persons in the eternal counsel and without conditions, the other, Salvation is conditioned upon faith as pertaining to the adult. God's elect are just like others by nature, dead in sin, under condemnation, "children of wrath even as others" Their Salvation from sin and con-

demnation is conditioned upon faith, and God who is rich in mercy for the great love where with he loved them when they are dead in sin quickens them and saves them by his grace through faith, which he works in them by his mighty power. Whoever believes to the saving of the soul is elect.

3. Bro. R. tries to knock out the eternal purpose of God in election by substituting God's foreknowledge, and thus lay a foundation for his conditional election theory, that through God's foreknowledge of the sinners faith he elected him upon that condition. Here is the case. God's foreknowledge took in the sad condition of a "world that lieth in wickedness," "alienated from the life of God," Enmity against God, "not subject to the law of God neither indeed can be," "dead in sin," as spiritually dry as were the dry bones of Ezekiel's vision. God knowing that in this condition not one of the race would ever believe, lays the foundation for the absolute necessity of his unconditional personal election of such as he was pleased to choose, and in accord with his purpose of grace he devised means for the quickening and saving of the lost. "Of his own will begat he us with the word of truth," Jas. 1:18.

4. Bro. R. says that the sovereignty of God in unconditional election and the free agency of man is contradictory. Had my brother read the handwriting of God in the Book to more advantage he would have discovered that these doctrines run parallel. Read the free agency of Pharaoh and God's purpose, Joseph's brethren as free agents were guilty and blamed themselves for selling their brother but Joseph said that God did it for a great purpose—the wicked Jews were free agents in murdering the Lord Jesus, and Peter says it was also done by the determinate council and foreknowledge of God. Even so it is with God's purpose in unconditional election and man's free agency. Man is free to follow the inclination of his own will and does so. God in the exercise of sovereign grace says his people "shall be a religious people in the day of his power." He sweetly conquers their rebellious wills while in a state of nature and they willingly and joyfully run in the way of his commandments. No contradiction; but where is the mortal who can reconcile these doctrines. Paul believed them, taught them, acted with reference to them, did not pretend to reconcile them, but exclaimed:

"How unsearchable are his judgments and his ways past finding out."

Lastly—And now we will examine that load of logic shot from that Arminian gun, and was it not a loud report? Bro. R. says that "unconditional election makes God the author of sin and puts him in the attitude of creating men for no other purpose than to have them writhe in the torments of the damned through all eternity."

It follows therefore that God is bound to provide salvation for a race of guilty rebels, and not only so, but he is in duty bound to give every soul he creates, the gospel or else if he does not and they die without it and are lost what a sinner God is. Does not Bro. R. know that, perhaps, four fifths of the race before and since Christ have lived and died without even hearing of Christ and "conditional election;" and so conditional election has failed to give them a chance as utterly as has unconditional election, and what will he say? If he says they are lost, then what? Why to turn his gun upon him we shall say that "God is the author of sin and has created men for no other purpose than to have them writhe in the torments of the damned through all eternity and ascribes to him attributes and principles which in comparison with Nero would make the latter a paragon of virtue." My dear Rainwater: "Shall not the Judge of all the earth do right." This is Arminianism gone to seed, and I say it is kindness that the spirit of Arminianism when reaching its climax can utter the most impious absurdities.

If our kind editor will permit me I will in my next give the faith of Baptists on this doctrine for centuries.

O. D. BOWEN,
Ellisville, Miss., Dec. 5, 1899.

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THE MISSION OF A CHURCH.

Christ Jesus is the exponent of God's revealed will. His purpose in the world was to expound, validate and enforce the principles inculcated in the economy of grace. He came not to introduce a new religion, but to interpret the old, which was never thoroughly understood nor fully explained until the great author himself condescended to give man this authentic exposition.

That this interpretation might always be kept prominent before the minds of men, Jesus Christ incorporated the principles of the religion which he had expounded and formed an organic whole of which

he was head. This organism, (the external expression of the indwelling soul of christianity), is the "ecclesia" spoken of in Mat. 16:18. It was formed for a noble purpose and destined to break in pieces the kingdoms of earth and to stand forever. It was launched fourth upon the sea of life and set apart to a glorious mission, and day by day, under the guidance of the Holy Spirit, it is nearing the harbor of its completed destiny.

"Corresponding to the offices of Christ as Savior, teacher, and social reformer, the mission of the church may be regarded as three fold, namely, evangelistic, educational and sociological."

1. *Evangelistic.* We all recognize the church as a factor in the evangelization of the world. The church appoints missionaries, ordains ministers, creates boards, forms associations and operates the various machinery by which the work of sending and spreading the gospel is lightened. Under its authority the ordinances are administered, and the cross of Christ kept ever uplifted before the world. Under its auspices sinners are invited to the gospel feast and Christians admonished to godly walk and godly living.

In this it is fulfilling its mission. To save souls was the chief end and aim of Christ. He spent his life in the evangelistic work and gave himself for the evangelization of the world. He knew the infinite worth of each individual soul, not only in relation to the *genus homo* of which he was a part but when considered within itself; hence he leaves the ninety and nine and goes in search of the lone wanderer. When called to his seat of intercession, at the right hand of God, he entrusted this work to his church. He left with her the eternal gospel and commanded her to promulgate it. This is the most distinctive work of the church and if she fails in this, if she fails to spread the gospel, she has failed in her mission whatever else she may do.

2. *Educational.* Christ was also a teacher sent from God. He not only fulfilled the law, but he expounded it. There were hidden depths of meaning, heights of significance and breadths of affliction which he brought to light. He also made exegesis of God and expounded the *Christian System*. His career was educational as well as evangelistic.

His church embodies the same spirit. Its mission is educational. In obedience to the mandate of this innate spirit the church has instituted Sunday schools for bible

study; created an extensive literature; founded many libraries; and established schools and colleges wherever it has gone. As a patron of sound learning she has ever been a most potent agency in guiding and stimulating the intellect of man, in dispelling human ignorance, and in spreading abroad the light of truth. One can hardly estimate the value of her educational services to the world. For centuries the clergy were the custodians of the world's knowledge, keeping the history and literature of the Orientals; and while, the world was being shaken from centre to circumference by political upheavals and drenched with the blood of revolution, they continued their pursuit of knowledge, undismayed and undisturbed by the conflicting elements in the external world. Nor has she stayed her efforts in this line for now this department of her work is being prosecuted upon a scale commensurate with her enlarged opportunities and increased wealth.

3. *Sociological.* Jesus Christ did not confine himself alone to missionary and educational problems, but also expounded the intricate relations of social life. He laid down the law governing social relations and formulated the golden rule of life. He was a social reformer and spent much of his time trying to better the condition of the suffering masses.

To-day the church is following in the foot-steps of the Master, by paying attention to social problems. Her conscience is being awakened and she is beginning to see the necessity of turning her attention to the improvement of social conditions. She is awaking to the fact that the gospel is not only the power of God to individual salvation, but also to social salvation.

In this there is cause for rejoicing. It is a sign both of the inworking of God's spirit and the outworking of his eternal purpose in redemption, which contemplates the establishment of a new social order, namely The Kingdom of God. It also brings the life of the church into contact with the life of the people. It brings the healing forces of the gospel into practical touch with the diseases they are designed to remedy.

Then let us pray "Thy Kingdom come, thy will be done on earth as it is done in Heaven." And let us work to bring about this happy result. Let each of us see to it that the will of the Master is fulfilled in us, then will the church, of which we are members, fulfill its mission.

J. BENJAMIN LAWRENCE.
Smithdale, Miss.

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New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the New York World of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 400 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid, by mail, to every reader of THE BAPTIST, who is suffering from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in the Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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THE PASTOR AS A FACTOR IN DENOMINATIONAL LIFE.

BY A. J. BARTON.

It must be remembered when we speak of denominational life that we speak of something difficult of definition. There is such a thing as denominational life and yet how hard to locate it, how impossible to put one's hand upon it. Every family, every body of people, every church, every denomination has an individual tone, has its own *esprit de corps*, is possessed of and pervaded by a life all its own. But the life is hard to locate or analyze. Indeed, all life is evasive; we do not see life, but only the manifestations of life. The tree buds and flowers and fruits; we are filled with a sense of its beauty, delight in its luscious fruits and feel that it is a thing of life. But these things that we see are not the life; they are only its manifestations, only its products. One meets his friend, receives his cordial grasp, looks upon his face aglow with friendship, and one's heart warms knowing that there is a kindly spirit and life throbbing in the friend's bosom. But the hand grasp and the gracious smile and the goodly fellowship are not the life, but only manifestations of the life. The life itself is not to be seen or touched; its character can not be known except as it may be learned by its manifestations. In loose speech we often put the outward for the inward, the fruit for the life. But life whether individual or collective can be known only by its activities. Our denominational life, which though so difficult of definition is quite real, manifests itself in the co-operative activities and enterprises of the denomination. The question for which answer is here sought and which is worthy of the best thought of every pastor is,—How can the pastor contribute to the betterment of the denominational life, in what way may he be a factor in that life?

As each church is a unit in the great aggregate of the denomination, which necessarily takes coloring and character from every church, the pastor impresses himself indirectly upon the denominational life through his ministry in his pulpit, and his pastoral life among his people. But there is another and more direct way in which he stamps his image and superscription upon the denomination's thought and life. While the pastor belongs in a peculiar way to his own people and sustains a peculiar relation to them, he belongs in a broader and also quite

as real sense to his denomination and sustains a very vital relation to it; his duty to his denomination, though different, is just as real as his duty to his church.

As denominational life is seen only in denominational activities and enterprises, the pastor's power as a factor in it will be determined by his bearing toward them. To be an efficient factor in the life of the denomination, he must give earnest thought to denominational institutions. Something has occasionally been said about denominational "bosses." I have never seen one of those animals and am not sure whether they inhabit these parts; but this I know, I should be willing to incur the danger of living in a country infested with a few of that formidable biped if such be the penalty we must pay for having among us men who really study denominational conditions, and situations, and institutions. Every pastor owes it to himself and his own people and the Lord to be an honest and diligent student of denominational affairs. And at this point, it has sometimes seemed to me, we are weak. There is a very natural tendency toward encrustation. Each one of us having his own work, which, in most instances is about all that he feels he can manage, we are prone to turn aside from the consideration of all else, forgetting our brethren and their work, and also forgetting the common interests and common good of the denomination. It is doubtful if the pastor, whose hands and heart are always full, has more immunity from this danger than others. Yet, his plain duty is to study every denominational situation and interest. Not only is this necessary in order that he may be a factor in denominational life, but, as each church can be brought into the large and most unselfish life by entering into the fellowship of service with its sister churches, it is necessary also in order that he may be a good and efficient pastor.

Moreover the pastor must be constructive in his spirit and in his bearing toward the existing order of things in the denomination. This is not to say that present institutions are at all perfect or even as good as they might be. Nor is it to say that the pastor should shut his eyes to their defects, or even that he should be slow to set about correcting these defects and improving our plans of work and perfecting our institutions. Not to suggest that the pastor should be a numskull approving all that he sees in denominational life. Indeed the object of the studious

thought insisted upon above, is that he may as truly be an efficient factor in correcting existing evils or strengthening weak points as that he may intelligently approve and efficiently advance the good. But, still his spirit must be constructive. It is an observation as true as old, that it is much easier to tear down than to build up. The iconoclast has comparatively easy work; and whether he fully succeeds or not in his work of destruction, not much good remains in his wake, and what does remain is left in spite of his work and not by reason of it. Any one can go through the country with a fire brand leaving waste and desolation behind, but it takes wise heads, kindly disposed hearts and efficient hands, and years of toil to plan and build great institutions and enterprises. No less is this true in denominational affairs than elsewhere.

The pastor as a factor in denominational life must add another and kindred virtue to this constructiveness of spirit; he must let patience have her perfect work, allowing time, the mightiest of all factors in the connection of all evils, to come to his aid. Time can work wonders; he builds as well as destroys. He is a great physician and will heal many, if not all, distempers and diseases if only we act the part of good nurses. Let no pastor who is conscious that our denominational life is not all it ought to be, chafe or grow impatient. It may be hard to wait, but after awhile we shall doubtless see that things are getting better and that it was good to wait.

The pastor ought also to be of a broad mind and catholic spirit, recognizing the very important truth that individuals or bodies may co-operate on common ground though differing at some points, differing even at many points. It is one of the calamities under which all human efforts has to be put forth; that we all differ in opinions and convictions. Sometimes it is said that it is a good indication that we differ, for it shows that we have thought. But this is a false view. For truth is harmonious and unchangeable; and if we all knew the truth and thought correctly, we could not differ. Hence it is a reflection upon the knowledge or the thinking of one or both of them that any two persons should differ. But the fact remains that no two human beings agree about everything, so sadly are we hemmed in by human weakness and limitations. Thus it appears, if there is to be any co-operation in any sphere, whether in the family, the State, the church or the denomination, that each individual must be willing to work

with those with whom he differs at some points. And, strange as it, this is as true of our denomination as of any body of people on earth, true of us in a much higher degree than of any other religious denomination. Our independent government and manner of life are conducive to difference of opinion. And true as it is that we are one people, we are wide apart at many points, for it is notable how thoroughly we may agree upon all the substantial and differ sharply at many points. In view of this variety of shades of belief and sharp differences of opinion, there is good ground for anything that the pastor must recognize this principle of co-operation over the hordes of differences. This does not at all imply that one is to surrender, or hold loosely his convictions at disputed points. Broad-mindedness is not here intended as a catch phrase, is not a bid for applause, is not a synonym for flabby-mindedness. Stalwart convictions of truth, a genuine reverence for truth, a tenacious devotion to truth, are all important, and each man worthy of the name, loves truth and longs to find truth, not that truth which suits his crotchets—all truth. But, after all, when there is a difference, each one ought to remember at least two great truths: One, that his fellow with whom he differs has as much right to hold to the opposite conviction as he has to hold his; the other, that no one has received from the Author of truth a patent on truth, nor has there been given to any one the promise of an infallible knowledge of all truth. It would do well to remember this, and to raise the question whether or not the one differing with us, not only has a right to his opinion, but may possibly have some truth. Such questions will tone down any sharpness of feeling that might otherwise get possession of us, and will put us in a fit frame of mind and heart to co-operate on common ground. My pastor, a most honored minister and servant of Christ, does not hold the same views at all points as I, or rather, I do not hold the same views at all points as he. Shall I therefore, pay less to his support, or be less cordial and sympathetic in my bearing toward him and his work? Not all the members of my church agree with me in everything—incredible as that may appear; (of course, you understand, I pity all poor mortals that have not the sense to see all things as I do). But, shall I on that account become a hindrance rather than a help in my church? Shall I refuse to co-operate in the church's plans of work? When

there is agreement on cardinal doctrines—and each one must be his own judge as to what is cardinal—there may be co-operation for the furtherance of those doctrines. My wife and I do not always agree as to minor domestic matters, shall we, therefore, refuse to co-operate, or have a family brawl?

With these statements before us, let me make a plea. The strength of all this great mass of Baptists and their efficiency in bringing this world to Christ, will always be determined largely by their denominational life. In a sense, we have a strong denominationalism. But we emphasize our distinctive doctrines rather as separating us from others than binding us together. Whatever separates us as a people from others binds us together. And whenever there is union of heart, there ought to be union of hand. Segregated effort can never be efficient in a high degree. Baptist power will be determined by Baptist life, maintaining itself through denominational activities. And this is to be largely what the pastors make it. My plea is to every pastor. No pastor can be a negative or destructive factor in denominational life without losing great opportunity and bringing great loss to himself, to his church, to his denomination, and to the cause of his Master.

Richmond, Va.

BAPTIST ANNALS.

The book after the above name by our Bro. Dr. Z. T. Leavell has come to us through the kindness of its author and excites our hearty gratification.

It is intended to cover the events of Baptist progress in Mississippi during the last two and a fraction of decades and is a graphic and realistic picture of those stirring events. Perhaps after the critical pioneering and establishing of the Baptist faith and polity on Mississippi soil a little more than a century ago by the dauntless Curtis and his few co-religionists, this period in Mississippi Baptist history marks the most significant an progressive of its continuance. Our author does not essay to give an entire itemized account of all Baptist happenings, the work of all the actors, nor the motives that inspired them, but simply to put on the canvass an outlined picture with the important head-lands in distinct prominence, leaving largely the filling in of particulars as to minor events and motives to the receiving memory and imagination of his readers.

Four leading events of the period at least are strongly put, namely—the rescue of Mississippi College from a seemingly hopeless debt by M. T. Martin and the re-organization of that institution for its career of splendid success, the origin and establishment of the Ministerial education and State Mission Boards led by James Nelson and T. J. Walne and the launching of *The Baptist Record* by that same Martin and J. B. Gambrell. That perhaps has been the most potent factor of all the forces for good up to the time of its evolution into *THE BAPTIST*, the present able and sufficient organ of Mississippi Baptists.

It would be a capital thing for superintendents of Sunday schools to add one or two copies of Bro. Leavell's book to each of the Sunday School Libraries. They could not do a better thing to help our children and young people to become familiar with the most interesting period of our denominational history in the state.

If you would like to be informed concerning these important interests and many others of minor note of that history making period of our denominational progress send 75 cents to Dr. Z. T. Leavell, Jackson, Miss., and he will send you the book. Yours for the work,

J. A. HACKETT.

Meridian, Miss., Thanksgiving

Day, 1899.

"I SHALL NOT WANT:" A Dream.

A friend has just related to me a dream he had last night. "I dreamed," said he, "that I was a preacher and discoursing to a congregation on the text (Psalm 23:1), 'The Lord is my shepherd, I shall not want.' I dwelt upon the word 'WANT.' I felt hungry and wretched and destitute; like a miserable, starving, despondent tramp, needing everything, but with no prospect of having his wants supplied. As I described the awful state of the 'lost sheep' without the good Shepherd—not knowing that they are 'wretched and miserable and poor and blind and naked' (Rev. 3:17), the people wept before me; and, having finished this point in my discourse, I glanced through a window and saw a cyclone approaching. I immediately dismissed the congregation, and we hastened to take refuge under a bridge over a ravine near by. The supposed cyclone passed over us—a cloud of mist or fog, unattended by wind or rain or danger." O ye servants of the great and good Shepherd, haste ye, go and make known to the "lost sheep" their awful destitute condition—their fearful needs, that they may flee to Him who can dissipate all their fierce dangers and supply all of their wants.

W. M. REESE.
Lauderdale Springs.

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Notes of a Thanksgiving Sermon.

Text: Psalm 23:1.—"The Lord is my Shepherd: I shall not want."

1. The Lord is a Great, Rich, Allwise, and Loving Shepherd.

2. He is my Shepherd; therefore,

3. I shall not want

(1) Repose or rest; for "He maketh me to lie down in pastures of tender grass."

(2) Refreshment: "He leadeth me by the waters of refreshment."

(3) Restoration and comfort: "He restoreth my soul."

(4) Guidance or leadership: "He guideth me in the paths of righteousness."

(5) Courage: "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

(6) Company and protection: "For Thou art with me."—Psalm 46:1.

(7) Comfort, support and discipline: "Thy rod and Thy staff, they comfort me."

(8) Honor: "Thou preparest a table before me in the presence of my enemies."

(9) Spiritual blessings and consecration: "Thou anointest my head with oil."

(10) Joy: "My cup runneth over."

(11) Blessings in this life: "Surely goodness and mercy shall follow me all the days of my life."—Psalm 48:14 and 116:12.

(12) A home in heaven: "I shall dwell in the house of the

Lord forever."—"In my Father's house are many mansions—I go to prepare a place for you.—Thou where I am, there ye may be also. —Jno. 14:2, 3.

"In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."—Psalm 16:11. Psalm 41:12, 13.

W. M. REESE.

Lauderdale, Miss., Nov. 30, '99.

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THE BAPTIST.

Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only. No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

To Subscribers.

We began two weeks ago sending out statements to our subscribers. We are using a circular for general use with our subscribers. We ask that no one will take unto himself any statement in it, unless it is applicable to his case. If you are paid up, of in advance, we only mean for you to know how you stand; and, as we are putting the paper on a cash basis, that a remittance of a renewal subscription would be acceptable. Brethren, you see what we want. It is that those who are in arrears, will settle; and, if they wish THE BAPTIST continued, remit an advance subscription, and that those whose time is out will promptly remit for another year. Please look at the upper right-hand corner of your paper and you will see your name and some dates opposite name. These figures show the time to which you are paid. If you think there is any mistake, please kindly inform us, and we will cheerfully and promptly investigate the matter and make proper correction.

MISSISSIPPI HISTORY.

We own the receipt of a copy of "A History of Mississippi," written by Lowrey and McCordle, with

compliments of ex-Governor Lowrey. We have not yet had time to read the book critically and to compare statements made in it with those derived from other sources, but so far as we can judge from a cursory reading we pronounce the book a success. It ought to be in every family in the State. It is quite full and satisfactory in its treatment of the earliest settlements in Mississippi; and, so far as we have been able to test them, its statements are very accurate. We are especially well pleased with the presentation of the history of each county to itself, giving the names of the prominent families among the early settlers. The average citizen is amazingly ignorant of the history of his State. Mississippi has a great history; and, if her citizens would learn more about it, they would place a higher estimate upon their native State. The book is handsomely bound and contains 650 pages. It sells for \$3.50 a copy, and can be had by applying to ex-Governor Lowrey, Jackson, Miss.

The following clipping is taken from the *Daily Pickayune* of the 2nd instant: "The acceptance of the pastorate of the First Baptist church at Biloxi by Dr. J. B. Searcy necessitates his severance as field editor of THE BAPTIST, of this city, which he has filled for the past several months with ability. His many friends here and all over the state wish him happiness and success in his new field, and congratulate the people of the splendid town of Biloxi, irrespective of denomination, upon the accession to her citizenship of such a man. The *Baptist*, which was the consolidation of the *Baptist Record* at Meridian and the *Baptist Layman* at Winona, established here a year ago, is now an assured success, and Dr. Searcy, who was editor for nearly a year, contributed largely to this end. Rev. T. J. Bailey, business manager since the first issue of this great religious paper, and who in fact put it on its feet, is now both editor and business manager, which is a guarantee that the paper will continue to rank with the best in the south."

AN ITINERANT TOOTH PULLER.

It was several years ago at a country fair that we saw him and watched his performances. He wore long hair, a broad brimmed hat—in fact, his general garb was unusual and for spectacular effect. He had a decorated wagon, a monkey and a brass band. His business was selling ointment and salves. Tooth pulling was a

means to an end on his side of the question, but to the people it was the chief part of the show. He had undoubtedly studied human nature some. His principal capital was the stupidity, weaknesses and misfortunes of the people. Most people have trouble with their teeth. Most people, country people at least, have a weakness for crowding around and listening to a brass band. Most people are subject to the excitement of an occasion, and under this excitement do things that they would not do in cool moments. Most people have a weakness for taking a slice of whatever is offered free. The members of the band stood in a semi-circle around the wagon. A piece by the band would draw the crowd. Then the tooth puller would talk. He had a medicine that would cure toothache, prevent toothache, keep a tooth from hurting when being pulled and keep the jaw from hurting or getting sore afterwards. To prove what he said he called on any lady or gentleman present with an aching tooth to climb into the wagon and he would cure it in three minutes. And let everybody in the crowd with teeth they wanted pulled climb into the wagon one at a time and he would rub on the medicine and pull the teeth, never hurt them a bit, nor charge them a cent. Then the band pressed close to the wagon and played till you couldn't hear your ears. The people followed one another in quick succession in and out of the wagon. The teeth flew right and left. Time proved that there was absolutely no efficacy in the drug, that the tooth puller was unskillful and reckless. In most cases the gums were badly mutilated, in not a few cases the wrong tooth was pulled; in other cases the teeth were broken off and in others the jaw was injured. On the whole what was done was more harmful than helpful and the tooth puller carried with him for the time the people and succeeded in doing a big business by sheer manipulation. Now we can point the lesson suggested to our mind by this incident briefly. It suggests the itinerant religious tooth puller. Some evangelists proceed about as this quack tooth puller and do much the same kind of work. The spectacular and fantastic play a large part. A big body of singers on the platform is a necessary accompaniment. This is to bring the people and to be to the service what the brass band was to the performance of the tooth puller. Everything must be done with a hip! hip! burrah! For a time under the excitement of singing

and pulpit novelities and a multitude of people. It seems to the uninitiated to be a great work but the power is that of manipulating and the result worse than nothing. As the quackery of the sensational tooth puller is to legitimate dentistry, so is the manipulation of some evangelists, to legitimate preaching. And the fractured jaws and mutilated gums of the tooth pullers are fairly representative of the work done by some evangelists.

WORD AND WAY.

IMPORTANT NOTICE.

The Sunday School Board at Nashville have elected Rev. I. J. VanNess, as Editorial Secretary to succeed Dr. Sm'l Boykin, lately deceased. This matter has been under consideration some time, and Dr. VanNess comes to us notwithstanding earnest efforts to hold him in Atlanta.

The Board looking to the enlargement of its working force have elected Rev. A. J. Barton, D. D., as field secretary, to do distinctively Sunday School work throughout the States of the Southern Baptist Convention. Both of these brethren have served as popular pastors in Nashville, were efficient members of the Board and thoroughly devoted to all of its interests, and were much honored and beloved by all who knew them. Since leaving Nashville, Dr. VanNess has been joint editor with Dr. T. P. Bell of the Christian Index, Atlanta, Ga., where he has made a great name for himself as a wise and able workman that needeth not to be ashamed.

Dr. Barton left his pastorate here to become Assistant Secretary with Dr. R. J. Willingham of the foreign Mission Board at Richmond, Va., where he has showed marked ability on the platform and made himself a welcome visitor in the State Conventions.

I do not see how the choice of the Board could have fallen upon two men better adapted and equipped—each for the high and holy task to which he has been called, and I count ourselves and the denomination fortunate in securing their services for these two great positions which are of immense importance and far-reaching power for good. The Board has all confidence that God has led us in choosing the right men for the right places.

J. M. FROST.

Nashville, Tenn.

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STIRRING UP.

"As the eagle stirreth up her nest,"
Deut. 32:11.

She sees the eaglets nestling and dozing, and she wishes them to fly. Arise says she, but they refuse. She then stirs up the nest. Shakes it; turns out the inside; separates, scatters the parts. That is, she either destroys the nest, or makes it so uncomfortable that the young ones move out upon the neighboring boughs, where they are in a posture for flight.

God does the same with us: he stirs up our nest.

First, as to our outward condition in the world. This was the case with the Jews. Egypt had been their abode, where, in the infancy of their state, they were lodged like birds in a nest, and that it was an impure one, and much straightened and confined them, they evince no care to leave it. And it is easy to see, that if they had been well treated, and enjoyed the smiles of the government and the former advantages of Goshen, Moses might have called long enough before they would have come out. But there arse another king, that knew not Joseph, who evil entreated them, and made their lives bitter by reason of cruel bondage. Their burdens were intolerable; their tasks impracticable; their complaints were turned into insults; their daughters were for slaves, and their sons for slaughter; and now they sigh for deliverance, and are willing to go forth, even into a wilderness, at the divine call. Thus God stirred up their nest. Manasseh was the son of good Hezekiah, but every pious principle of his education had been corrupted by power, wealth and pleasure. He became proverbial for wickedness, and would have gone on till he had filled up the measure of his iniquity, but God stirred up his nest. When he was in affliction he besought the Lord, his God, and humbled himself, and his only cry is, "What must I greatly before the God of his fathers, and prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."

What brought the prodigal to his senses, and made him think of home? A mighty famine in the land—he began to be in want. How many now living can say, "It is good for me, that I have been afflicted; before I was afflicted I went astray, but now have I kept the word."

You had health; but sickness invaded your frame, and you have been made to possess months of vanity, and have had wearisome nights appointed for you. You prospered in business; but your purposes were broken off, your schemes failed; you were put back in life, and compelled to begin the world afresh. You had a wife of your bosom; but the Lord took away the desire of your eyes with a stroke. You had a favorite child, one on whom you placed many a flattering expectation; but at an early grave you sighed, "Thou destroyest the hopes of man;" and now at your meals, you see David's seat is empty, and you often retire and sigh, "childhood and youth are vanity."

And what is all this, but his stirring up your nest; and by a sad, but salutary necessity, constraining you to turn from time to eternity, from the creature to himself, the supreme good! And what a mercy if you can now say:

"Now to the shining realms above,
I stretch my hand and glance mine eyes,
Oh, for the pinions of a dove
To bear me to the upper skies,
There from the bosom of my God
Oceans of endless pleasure roll;
There would I fix my endless abode,
And drown the sorrows of the soul."

Secondly, as to our self-righteousness, confidence and security. We have naturally a good opinion of ourselves, and the enemy of souls loves to cherish it. He therefore keeps his palace and his goods in peace. He dreads a stir in the conscience. He knows that we must be humbled before we are exalted, wounded before we can be healed, and be emptied of self, before we can be filled with all the fullness of God. This state of mind must therefore be disturbed and destroyed before anything like genuine religion can commence. And what does God? By the conviction of sin, like a general at the head of an army, he enters the soul; and he no more says Peace, peace; his hopes are fled; he is reduced to self-despair, and his only cry is, "What must I do to be saved?" His worldly friends are alarmed for him, but they who know what is the way of the Spirit rejoice, not that he is made sorry, but that he now sorrows after a godly sort. And the subject of the change himself may mistake the nature and design of the operation, and conclude that he is going to be destroyed. But if the Lord had a mind to kill him, he would not have showed him such things as these. Thus it was with Paul. See how his nest was feathered with self-righteousness, and see how it was stirred up:

"I was alive without the law once; but when the commandments came

sin revived and I died," For I through the law am dead to the law, that I might live unto God."

Thirdly, as to our departure from life. We are not to remain here always, and it is no little difficulty to break up our attachments to the present state, and to make us willing to leave it. But see how this is done. After a number of years, we have a feeling—persuasion—that this is not our rest; that creatures are broken reeds; that the earth is a vale of tears; that the world is vanity and vexation of spirit, and having looked through every scene here, we wish for another and a nobler region of existence. Then, too, our powers begin to fail us. Pain and infirmities grow upon us. Our decaying senses shut us out by degrees from our former objects of pursuits. The days are come wherein we have no pleasure. Hearing fails. They that look out of the window are darkened. Fear is in the way. The grasshopper is a burden. And when we look around, where now are the relations and friends that once rendered life delightful? Love and friend God has put far from us, and our acquaintance into darkness; we seem more and better related to another world than this. We feel the drawings of those who are gone. What have I here, and what do I here? And now the hope of usefulness ceases to detain us. How can I glorify God, or serve my generation? Why should I remain a cumberer of the ground, when so many fine and fruitful trees are cut down? And now we become better acquainted with the heavenly world. We have more nearly approached. O, what darkness here, and what sunshine there; what bondage here, what liberty there! There no law in the members warring against the law of the mind. There no complaints; when I would do good evil is present with me. Is not this worth dying for?

Then the earnest and foretastes of the glory to which we are going render everything else comparatively insipid, and the grapes of Eschol makes us long for the vineyards of Canaan. And thus the Lord stirs up the nest of life itself, and gets the heir of immortality upon the perch for his departure, where he is able to say:

"There is a house not made with hands,
Eternal and on high;
And here my spirit, waiting stands
Till God shall bid it fly."

Eastport, Miss. J. J. WALKER.

RESOLUTIONS.

The committee appointed to express the mind of the Convention Board in regard to faithful and efficient manner in which Rev. A. V. Rowe and Rev. T. J. Bailey have performed the duties laid upon them as officers of the Convention Board of the Mississippi Baptist State Convention; Submit the following:

1. That in re-electing Bro. A. V. Rowe to be corresponding secretary of the Convention Board, we hereby express our appreciation of the faithful, earnest and efficient manner in which our brother has conducted the arduous work laid upon him by his brethren; also, we are greatly gratified at the general favor with which our Secretary has been relieved and assisted in his work by the churches throughout the State.
2. We feel that Bro. T. J. Bailey is due the sincere thanks of our brotherhood for the faithful, accurate and business-like manner in which he has performed the duties of recording secretary and treasurer of the Convention Board and in his retiring from the position which he has filled so satisfactorily we do now express our appreciation of his unselfish service in behalf of the cause of Christ.

Submitted by

W. F. YARBOROUGH,
J. A. HACKETT,
R. A. COHRON.

Little Folks.

DEAR BAPTIST:

I do not see many letters from the little folks. Why do they not write more often? I and sister send 25 cents apiece for a thanksgiving offering to the Orphans. I will ask the Cousins a question: Who was the Beloved Disciple?

MARY & MATTIE COLLINS
Myrtle, Miss.

DEAR BAPTIST:

I am a little girl 7 years old, I have a sister and a brother, both grown. Mama teaches me at home, I read in the Third Reader. I wrote last year to you, and I never saw it in THE BAPTIST, so please don't throw this in your waste-basket. Mama takes THE BAPTIST. I send 5 cents for Cuban Missions.

VELMA SCOTT,
Summit, Miss.

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SUNDAY - SCHOOL

And B. Y. P. U.

LESSON FOR DECEMBER 17, 1899.

BY W. F. YARBOROUGH.

FRUITS of Right and Wrong Doing.—
Mal. 3:13-4:5.GOLDEN TEXT.—Whatsoever a man
soweth, that shall he also reap.—Gal. 6:7.

This lesson is a continuation of the prophetic message of the last. The religious state of Restored Israel is very demoralized. The material prosperity for which the people had looked, had not come and they began to grow skeptical. From this sin of unbelief sprang a natural progeny—slackness in the temple service, heathen marriages, robbing God and reproachful talk against God. Our lesson shows the folly of this spirit of skepticism by pointing out the fact that God is cognizant of all this and will one day even up matters.

SOME SPECIAL POINTS.

1. **Darkening Doubts.**—It is very trying on faith when the wicked prosper. Unless the believer "endures as seeing him who is invisible," the weak faith will soon express itself in such words as the prophet here suggests: "It is vain to serve God," "and what profit is it that we have kept his charge, and walked mournfully before the Lord of hosts?" etc. Psalm 73 shows us that this is an old problem. "My feet had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked." Under the clearer revelation of the New Testament we still stumble at this apparent injustice. The message of the prophet here needs to be repeated over and over. "Stout words" against God are a great sin, because our words, which are the expression of our hearts, reveal a spirit of infidelity. The temptation is to believe that God takes no thought of us and losing sight of the certainty of retribution we become partakers of the deeds of evil men.

2. **Reverent Remnant.**—There is something refreshing in the picture of a faithful few who still "feared the Lord" in the midst of a crooked and perverse generation. It seems that in all the world's dark history, there has never been a time when there could not be found a pious remnant who had not bowed the knee to Baal. These reverent souls found strength and help in speaking one to another "nourishing their faith by believing speech with like minded." How necessary in times of general apos-

tary and unbelief to consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another. "While we thus remember God, he is remembering us" and so pleased is he with our fidelity, that he keeps our words in a book of remembrance. (Compare Ex. 32:32; Psa. 69:28; Dan. 7:10; Luke 10:20.) The point is that, though God seems for the present to forget us, he is really keeping in mind our faithfulness, and, as the prophet assures us, keeps us as his peculiar treasure and will deliver us from the fearful doom of a coming judgment.

3. **Day of Discernment.**—Though the wheat and the tares grow together, the time of separation is coming. There is a coming day, its exact time a matter of little consequence, when all these inequalities will be adjusted and the universe shall see and know, that the judge of all the earth will do right. The prophets lurid description of this coming day is hardly surpassed in all literature. The destruction of the wicked is fearfully portrayed by the striking image of stubble burning in a furnace. So complete will the destruction be that neither root nor branch will be left—no hope of a second chance.

On the other hand, to them that fear the Lord's name, righteousness will rise as a sun, with healing in his wings. Just as the rising sun drives away the dark and damp of night, thereby dispelling disease germs; so righteousness, in the morning of that new age, shall dispell the seeds of moral poison. Possibly the figure of a sun with wings is a poetic description of the rays of the rising sun. It is said that in a total eclipse the sun's disc has the appearance of wings. Both the Egyptians and the Assyrians represented the sun with wings in their works of art. The thought is, that, the day of doom for the wicked is a day of new life and light for the righteous. God may not pay us off at the end of every week, nor of every month, but the day of settlement is sure to come. Inequalities of character and condition demand such a day. There have been reckoning days, but the "day of days" is yet to come. Who shall be able to stand?

4. **The Turning Time.** The prophet closes with a warning. Since the day is certain, let Israel be prepared. Attention is called to the law of Moses, even its statutes and judgments, which have so often been forgotten by them. The law and the prophets have failed to save them. One more opportunity will be given. Elijah, the

typical representative of the prophetic order, shall come again before the day of doom. As our Lord taught, this was fulfilled in John the Baptist, who came "in the spirit and power of Elijah." If Israel had hearkened to him they might have been spared but, rejecting John's message and the Lord whom he foretold, their doom was sealed. Yet the true Israel hears and receives, and the heart of the fathers is being turned to the children and the heart of the children to the fathers. Whatever the prophet may have meant by this, the fact remains that true religion thrives only where the right relation exists between parents and children.

The Jews as a native lost their opportunity and perished. The last word of Old Testament Scripture, as it appears in our canon, was a threatened curse. In the opening years of the New Testament it found its fulfillment. How shall it be with us as individuals? If our names be found in the book of remembrance we must turn from our evil ways and trust the Messiah whom Israel rejected.

Significant Statistics.

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer or until thirty-five and one-half years old.

A total abstainer thirty years old has the chance of living thirty-six and one-half years longer, or until sixty-six and one-half years old.

A moderate drinker thirty years old has the chance of living thirteen and one-half years longer, or until forty-three and three-fourths years old.

A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer,

or until sixty-eight and one-half years old.

A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—*New York Witness.*

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The Home.

The Departure of Summer.

How varied are the scenes of earth,
How fluctuating is the mirth
Of the revolving year!
The summer's beauty now has passed,
A russet hue o'er all is cast,
The autumn reappears.

Earth's ripest fruits are gathered in,
Profuse, matured in summer sheen,
The sun turns down his light.
The birds have ceased their minstrelsy
The trees are stripped of ruby leaves,
The swallows take their flight.

Gone are the ornamental flowers,
The graceful green, and twining
bowers;

"All dead," the dirge we sing,
The insects sleep in narrow sheen,
The tourists cease abroad to roam,
The zephyrs fold their wings.

Such is the life of fragile man,
Time's summer's day or autumn's
span,

A wafted, fleeting breath!
May summer's sun's maturing grace
Prepare us for that fadeless place,
Beyond the reach of death.

—T. G. Head, in *London Baptist*.

I Grabbed Quick.

Johnny one night climbed up into his mother's lap, and laying his head on her shoulder, said in a low, sorry tone:

"I took that glass marble, mamma."

"Took it from whom?" asked his mother.

"Took it from the ground," said Johnny.

"Did it belong to the ground," asked his mother. "Did the ground go to the shop and buy it?"

Johnny tried to laugh at such a funny thought, but he could not.

"I saw it on the ground," he said.

"What little boy had it before?"

"Asa May's it is, I guess," whispered Johnny.

"When you put out your hand to take, did you forget, 'Thou, God, seest me?'" asked his mother.

"Did you not hear a voice saying, 'Don't Johnny! don't Johnny?'"

"I didn't hear it," said the boy, sobbing. "I grabbed quick!"

Johnny is not the only one who has grabbed quick" at some forbidden thing—too quick to hear the still small voice within. It is better not to grab too quick, to take time for thought and prayer; to watch and pray, and to resist temptation, and to avoid the stings of guilty conscience, and the sorrows and stains that sin will bring upon the soul.—[Selected.]

A Temporary Reaction in Japan.

The new regulations governing private schools in Japan were intended by the promoters to hamper

if not drive out Christian schools. Their publication by the government after the unwisdom of such restriction in education had been fully discussed by the press, was a surprise. The constitution seemed to guarantee freedom; the press favored freedom; the Cabinet had moved to strike out these anti-Christian parts of the proposed regulations; the Diet would not be in favor of them; therefore the Higher Educational Council appealed to the Privy Council of which an ex-Buddhist priest is a member. It was so managed that an organized Buddhist demand that Buddhism be recognized as the national religion, be pressed upon the government at the same time. To conciliate the Buddhist, and as a compromise, the Privy Council approved the proposed regulations.

It is not believed that the majority of those who are leaders in the new Japan favor the policy of restricting Christianity. Educational institutions have been especially blessed in the work of Christian missionaries, and this direct attack of the government upon them, in spite of the constitution and of the new treaties, as well as of the former favorable attitude, was a great shock and caused many to doubt the advisability of Japan's admission into the sisterhood of civilized states.

But such conclusions are not yet justifiable. A reaction has already appeared. It appears that the new regulations are to be applied with moderation and a liberal construction is to be allowed. We learn that, one by one, many schools are informed that they may continue as formerly at least for a time. We believe that means "indefinitely."

—*Missionary Magazine.*

Two Death Beds.

Whenever I speak to parents, says D. L. Moody, two fathers come before me. One lived on the Mississippi river. He was a man of great wealth. One day his eldest son had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me you are dying."

"Oh," said the boy, "you never prayed for me, father; wont you pray for my lost soul now?"

The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul unprayed for, passed into its dark eternity.

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MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFITH,
Reevesville, S. C.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

MOZLEY'S LEMON ELIXIR

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD,
No. 1515 Jefferson St. Louisville, Ky.

MOZLEY'S LEMON ELIXIR

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON NOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Efficacious, reliable.
25c at druggists. Prepared only by
Dr. H. Mozley, Atlanta, Ga.

For Sale in Gulfport

I have one thousand Residence and Business Lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson by Rail.

This will bring it into direct communication with the great West, and place it at the end of the

Shortest Route to Deep Water

from the great trade centers of the food-producing portions of the country. Property, though cheap now comparatively,

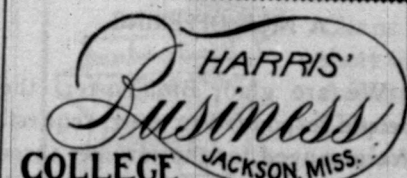
Is Advancing Constantly.

Add will soon be "out of sight." Invest while it is in reach, and make money while you can.

Write to me or come to see me at Hattiesburg, Miss.

L. E. HALL

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.



Will Refund All Your Tuition,

Under their guarantee plan, if they fail to secure you a position.

They Pay Your Car Fare.

Beautiful catalogue on application.

aug-2-ly

If you feel Dull, Languid, Broken Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

The Pill that Don't GRIPE, 50 Pills 25c.

Ask for Grove's Painless Liver Pills.

Ministers and Churches.

HATTIESBURG.—Bro. McMillan is pleasing our people. We hope for great things at Hattiesburg. The necessary funds for our proposed new brick church are just about in hand now. So we will go to work soon.

F. F. PHILLIPS.

WEST POINT.—The church at West Point received four new members by letter last Sunday and two Sunday before. The Sunday-school will have a Ferris Wheel entertainment for Christmas. We have extended a unanimous call for Bro. Miller to continue as our pastor. Thank the Lord for a bright outlook for the prosperity of our church.

A MEMBER.

SARTINVILLE.—We had Thanksgiving services at Sartin's church, a good old Methodist church, and took up a collection for the orphans at Water Valley and Jackson which amounted to \$7.40. You will find enclosed \$3.60 for your little orphans. We feel very grateful to the Lord for his goodness towards us. We wish we could have done more than this, but we have to do little things before great things.

Yours Fraternally,
THOS. J. MAGEE.

CORINTH.—The meeting held by Bros. Sid Williams and Brown closed last night. It was a glorious meeting. It resulted in forty-two additions to Corinth Baptist church and some will join elsewhere. The membership was wonderfully built up, revived and strengthened.

Sid Williams is a strong preacher in the Lord and Jim Brown is one of the "sweetest singers in Israel." God bless them say all the Corinth Saints. Your Bro. in Christ,
E. S. CANDLER, JR.

OAKLEY.—The work at this place was begun under many difficulties. There was no house of worship. The first services were held under the shade trees. Now we have a good house, a well organized Sunday school, and a noble little band of Christians, who are doing all they can to advance the master's cause.

On Thanksgiving, we met to show our gratitude to God, by sending a part of what God had blessed us with, to help support the Orphanage.

This church is determined, and

great good will be done in the Master's name.

God bless THE BAPTIST. It is getting better every week. God speed it on its mission of uplifting fallen humanity and bringing the world to Christ.

Yours in the work,
W. S. ALLEN.

Clinton, Miss.
The fifth Sunday meeting of Union Association will meet with Pleasant Hill church, Dec. 30th and 31st. Everybody is invited. The workers urged to come.

S. R. YOUNG.

CHICKASAW DISTRICT MEETING.

To be held Dec. 29th to 31st at Waynesboro, M. & O. R. R.

Subjects to be discussed: Christian Development and Church Work; Mission Support, its Motives and Methods; Education; The Orphanage; Our State Paper; Colportage; Training Young Christians; Sunday School and temperance.

Among the leaders in the discussions are Bros. C. C. Dunn, W. A. McCain, J. L. Grundy, J. A. Hackett, G. C. Johnson, C. F. Woods and others, besides contiguous ministers, G. W. Knight, J. M. Phillips, R. W. Sunrall and Pastor W. J. David.

W. H. P.

CORINTH.

Brethren Sid Williams and Brown have been with us for twelve days. We have had many hindrances but a good meeting. Twenty-four accessions up to last night. Sid is doing his best. He is a stronger preacher than he was three years ago, and as fearless as J. R. Graves ever was. He strengthens the Baptist back-bone of the people as well as moving them to better service.

Yours,

E. L. WESSON.

Dec. 2, '99.

A NICE OFFERING.

We are glad, Bro. Foster, the people responded to your request. We arranged for the services three days before, by asking little children to see their friends, which they did nicely.

Little Lois Wildberger raised \$16.20. To her please send the GEM for a year, and the "Little Baptist." To Marmaduke Harrison and Myrtle Cole send each the GEM for a year. The offering amounts to \$30.40 in all. The Sunday School is doing well. We

25c. SAMPLE BOTTLE 10c. FOR NEXT THIRTY DAYS.

The World's Greatest Robber

But All for the Good of Suffering Humanity,
for It Robs Them of Diseases.
RHEUMATISM, HAY FEVER, ETC.

[TRADE MARK.]
By the never failing merit and efficacy of "5 DROPS," many diseases have been robbed of their terror, and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and friends. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet today, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most positively true. We make no exaggerated statements in behalf of this remedy; we hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors have treated you, how many remedies you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS," for it never fails: RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY FEVER, CATARRH, TOOTHACHE, NERVOUSNESS, SLEEPLESSNESS, NERVOUS AND NEURALGIC HEADACHES, WEAKNESS, EARACHE, CROUP, MALARIA, DROPSY, CREEPING NUMBNESS, BRONCHITIS, LA GRIFFE, and kindred diseases. So proof positive are we of the effectiveness and highly curative properties of "5 DROPS," backed up by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying "5 DROPS" is daily curing more people than all the doctors combined, and in cases of Rheumatism, it is curing more than all the doctors combined for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 300 doses. Price per bottle, \$1.00, prepaid by mail or express, or six bottles for \$5.00. Sample bottles, 25c., but for the next thirty (30) days will send sample bottle for 10c. 5 Drops is the name and the dose. Agents wanted. SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

had four new pupils Sunday. May the Lord bless you and your wife in your work.

A. L. O'Brian,
Clarksdale, Miss.

BRO. LEAVELL'S BOOK.

As you are advertising this book in your columns, permit me to say a word regarding it. It is a charming as well as a most valuable book to Mississippi Baptists. It is not strictly a history of Mississippi Baptists, but is "Baptist Annals," or a graphic picture of Mississippi Baptist affairs during the author's twenty-two year's of labor in the State. It was so fascinating that my wife and I read it through together the first evening after receiving it. We began and could not quit until the last page was reached. It deserves, and should have, a wide circulation among our people, and we hope it may have the large sale it deserves.

L. S. FOSTER.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.
One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

St. Louis, Mo., June 28, '99.

This is to certify that my wife has been troubled with pain in her back ten days after taking Dr. E. W. Hall's Kidney Medicine all pain has left, and she feels like a new woman.

D. W. CARLISLE,
Clerk M. & T. R. R.,
103 N. Broadway.

NEW CURE,

FOR KIDNEYS AND BLADDER,
BRIGHT'S DISEASE, RHEUMATISM, GRAVEL, PAIN IN THE BACK, DROPSY, ETC. YOU WILL UPON REQUEST, BE MAILED A LARGE TRIAL CASE FREE.

Disorders of the Kidneys and Bladder cause Bright's disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found



Mrs. Fowler, Locktown, N.J.

In a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methylicum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate that it completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing.

Hon. R. C. Wood of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night.

Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful creative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case, by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

DEATHS.

Barber.

Mrs. Willie Conn-Barber, daughter of Rev. M. T. Conn and a sister of Judge H. C. and the late Edwin B. Conn, was born in Copiah county, Miss., Jan. 22, 1858; was married to Dr. Chas. A. Barber Aug. 12th, 1877; died Sept. 26th, 1899; aged 40 years, 8 months and 4 days. A devoted husband and a sweet little daughter with relatives not a few, and many, many friends are left to mourn, not selfishly, not, that she is not better off, but that, to human views, this poor world needed her. In early life she surrendered to the call of mercy, gave her all, "with a woman's deathless trust," into the hands of a loving Savior in whom she lived and moved and had her highest joy. She was not only a Christian but she was a bright and happy Christian. She could truly sing, "there is sunshine in my soul to-day." As her pastor said, "It was a benediction to be in her presence," and as Dr. Pace wrote "he always felt like a better man after meeting her." Every day and all the time her face bore the marks of a deep quiet peace, as if lighted "by the glintings of the glory land." Her whole bearing whether in the church serving God, in the social circle enjoying her friends or in the home circle with her loved ones: the same cheerful, quiet peace was with her all the time.

She was therefore a useful Christian, one whose light was seen and felt. In deep sympathy with suffering humanity she was always with the distressed. It has been the lot of the writer to meet with but very few such choice spirits. Respected and loved by all her influence was potential.

No one doubted her Christianity or questioned her motives. In faith simple and child-like, in duty persistent and cheerful, in affliction submissive and heroic, for her feet had walked by faith for many years as her eyes had grown dim from earth's soot ring—in all places and under all circumstances, she had the same gentle, uncomplaining spirit—meek, resigned—a daughter of the King. She filled a large place—now that she is gone—a great vacancy remains. Blessed Master, with Thy presence fill the void!

The citizens of Brookhaven have paid the high tribute to her, in that they filled to overflowing the church at the funeral services. And one of the largest processions ever witnessed in the city of Brookhaven, with bowed heads and sad hearts followed the remains to the silent city of the dead. The pastor, Elder Bond, Elder Boone and Elder Lomax spoke words of comfort to the living, and paid worthy tributes to the memory of the dead on the occasion. Deeply grieved we turn away from the scene, and rejoice in the glorious future "When the mists shall roll away" we shall see and know. Till then we sigh for, for she made home happy, and her life and death are fruitful topics.

"O, for the touch of a vanished hand,
And the sound of a voice that is still,"
God in great mercy comfort the bereaved. She rests with Him who died for her, I have composed my thoughts while trying to suppress my tears, for it is much like writing the obituary of one of my own family. To write a worthy tribute to the memory of such a Christian woman would require a volume in space, and a master in composition, but God knows the world feels her worth. May it be said that her name is inseparably connected with the history of the Memorial Tablets in the Baptist church of Jackson, in that, with her, originate the thought of memorializing preacher's wives (as well) for they assisted in bearing the burdens of their labors.

A. A. LOMAX.

SEND NO MONEY
GET THIS AD. OUT AND send to us, stating your weight and height also number inches around body at bust and neck, and we will send this Beautiful Plush Cape to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination.

\$4.95 SEAL PLUSH

This Circular Plush Cape is very latest style for Fall and Winter, made of finest Seal Plush, 20 inches long, cut full across, lined throughout with Merino silk in black, blue or red. Very elaborately embroidered with soutache braid and black lace. Machine made, trimmed all around with extra fine Black Tulle, heavily interlined with wadding and black lace. Write for free Circulars. Address: SEARS, ROEBUCK & CO., CHICAGO.

\$2.75 BOX RAIN COAT

A REGULAR \$5.00 WATER-PROOF RAIN COAT FOR \$2.75. SEND NO MONEY. Cut this ad. out, state your height and weight, state number inches around body at bust, take your hat under coat, close up under arms, and we will send you this coat by express, C. O. D., subject to examination. Examine and try it on at your nearest express office, and if found satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination.

THIS MACKINTOSH is latest 1900 style, easy fitting, made from heavy waterproofed, the entire exterior (dark cloth) full length, double breasted. Suede velvet collar, fancy plaid lining, waterproof sewed seams. Suitable for great rain or overcoat, and guaranteed to keep you dry. For Free Circulars of Men's Mackintoshes up to \$5.00, and Made-to-Measure Suits and Overcoats at from \$5.00 to \$15.00, write for FREE CIRCULAR BOOK No. 982, containing fashion plates, tape measure and full instructions how to order. Send for it free on application. Address: SEARS, ROEBUCK & CO. (Inc.), CHICAGO. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

FOR THE HOME,

Library, Sick Room, Studio, Office, School Room.

The Standorette
An Invalid's Stand, Reading Stand, Book Rest, Music Stand, Card Stand, Sewing Stand, Drawing Board, Reference Book Stand for office use, all in one piece of furniture.

Light, durable, ornamental, made of steel tubing. All adjustments are automatic. Compactly folded. Shipped in box 24 x 21 x 21 in. Booklet free. D. H. ALLEN & CO., Miamisburg, Ohio.

\$1.98 BUYS A \$3.50 SUIT

A NEW SUIT FREE FOR ANY OF THESE SUITS WHICH DON'T GIVE SATISFACTORY WEAR. SEND NO MONEY, cut this ad. out, and send to us, state age of boy and say whether the suit by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, we will send it to you by express, C. O. D., subject to examination.

THESE KIDNEY PART SUITS are for boys 10 to 15 years of age and are retailed everywhere at \$3.50. Made with NOTRE DAME and KNEE, special heavy weight, wear-resisting, all-wool fabric. Guaranteed to give perfect satisfaction. Address: SEARS, ROEBUCK & CO. (Inc.), Chicago, Ill. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Magic Seeds

A wonderful Nerve Remedy, that has no superior and is guaranteed to cure all such nervous diseases as Nervous Prostration, Weak Memory, Lack of Confidence, Nervousness, Headache, Nervousness, Lost Numbness, and all drains and loss of power in generative organs of either sex, caused by Overexertion, Youthful Errors, Excessive use of Tobacco, Opium, or Stimulants, which lead to Infirmary, Consumption, and Insanity.

Magic Seeds restore the nerve and vigor of youth. Easily carried in the vest pocket. Sent prepaid in plain box by mail to any address, for \$1.00, six boxes for \$5.00, with a written guarantee to cure or money refunded. Write for free circular.

MAGIC MEDICINE CO.,
MANSFIELD, OHIO.

HANDSOME—DURABLE—SPEEDY
THESE ARE THE ATTRIBUTES OF THE
TRUMAN BICYCLE.
(ANTI-TRUST.)
*** \$40.00 BUYS THE 1900 SPECIAL.
*** \$30.00 BUYS THE 1899 REGULAR.
AGENTS WANTED:
Address **Truman Bicycle Company,**
TOLEDO, OHIO.

THE HUSTLER Double Action Washing Machine.
Cleans the clothes thoroughly and in a very short time. Impossible to tear the clothes. Adjusts itself to all kinds of washing. Cleanses heavy pieces such as blankets and comforts as readily as it washes the finest laces. Can be operated by a child.

THE QUEEN. Same kind of a machine as described above. It is arranged so that it can be run by hand or power, never gets out of order. The cheapest high-class Washing Machine on the market. Send for circulars and prices.

QUEEN CITY WASHING MACHINE CO.,
CINCINNATI, OHIO.

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us and we will send you OUR HIGH GRADE DROP CABINET SEWING MACHINE by freight, C. O. D., subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, we will send it to you by freight, C. O. D., subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, we will send it to you by freight, C. O. D., subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, we will send it to you by freight, C. O. D., subject to examination.

\$15

BEWARE OF IMITATIONS who copy our advertisement offering unknown machines under various names, with various labels, and who are not the best makers in America. Write some friend in Chicago and learn who are reliable and who are not. We have every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE WITH THE DEFECTS OF NONE. Made by the best makers in America, from the best material money can buy.

SOLID QUARTER SAWED OAK DROP DESK CABINET, clean polished closed (head dropping from sight) to be used as a center table, stand or desk, the other opens with full length table and holds in place for sewing, 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest steel drop work pulls, rests on four casters, adjustable treadle, genuine Smyth iron drop work, rests on four casters, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator improved loop wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head in hand, hand operated, most durable and beautiful label ironed. **GUARANTEED** the lightest, strongest, most durable and most reliable machine made. Every known attachment is furnished and our Free Instruction Book tells how anyone can run it and do either plain or any kind of fancy work. A 30-Years' Binding Guarantee is sent with every machine.

IT COSTS YOU NOTHING to see and examine this machine, compare it with those you see elsewhere, call at \$10.00, or to return your \$10.00 if you are not satisfied. **ORDER TO-DAY, DON'T DELAY.** (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Address, **SEARS, ROEBUCK & CO. (Inc.)** Chicago, Ill.

Woman's Work.

Trust.

I know not why that my heart one day seems
A singing brook, where sweetest
tunes are made,
And then some other day and bitter
streams
Flow throw its chambers in rough
billowy waves.
I know not why my ears sometimes
catch strains,
Whose heavenly cadence fills my soul
with peace,
And then some other time sad, mourn-
ful songs
Are bough to me of death and pain
and grief.
But this I know, whether it be smiles
or tears,
Or cloud or shine above me hovering,
My hand in His—my Father's—and no
fears
Can for long bid my glad heart cease
to sing.
And thus each day, my faltering steps
He guides,
O'er stony paths, through sunny
pleasant vales,
And all that now is unknown and dis-
guised,
He will unfold to me one sweet fair
day.
—ERON OPHA GREGORY,
Okolona, Miss.

Program for Monthly Meeting of W. M. U.

DECEMBER, 1899.

SUBJECT: CHINA

"To be a Christian is to obey Christ."

1. Prayer:—For the Presence of Spirit.

2. Hymn:—"I heard the voice of Jesus say, Come, etc."

3. Bible Reading:—"Comes" of the New Testament: Matt. 11:28; Matt. 25:34; Mark 6:31; Jno. 7:37; Jno. 11:43; Jno. 14:3; Rev. 22:17.

4. Short Prayers:—For those in China who have heard but not heeded the Come of Christ; for those who have accepted the message; for the millions who have never heard; for our missionaries and native helpers.

5. Facts:—There are as many Christians in China as words in II Corinthians; as many heathen as words in 80 Bibles. Protestant Missions begun in 1807. It is the oldest mission field of S. B. C. Wondrous changes are taking place. The wealthy and intelligent are seeking the Truth.

6. Leaflet:—"Coming of the Kingdom in Cathay," by Dr. A. J. Barton.

7. Selected Music.

8. Reading of Postals by Secretary.—(These should be distributed a week before the meeting with request that each be returned with something of interest in regard to China.)

9. Informal Conversation:—On China and the Chinese.

10. Leader:—Direct attention to Week of Prayer and Christmas Offering for China. Amount reported last year \$4,439.37. Resolve that your Society shall "Go Forward" in this effort this year. Talk of it. Labor for it. Send for Literature.

11. Prayer:—By an earnest worker that love for Christ may constrain each to make liberal offerings of prayer and money.

12. Business. Collection. Doxology.

A New Feature of Woman's Missionary Union.

At the annual meeting of Woman's Missionary Union held in Louisville, Kentucky, May 1879, it was decided to introduce a new feature in the missionary work, by forming memberships composed of babies or little ones not exceeding the age of five years.

The following plan will explain itself:

1. The name to be Babies' Branch of Woman's Missionary Union.

2. The membership to include all children under five years of age, whose parents are willing to have them enrolled.

3. Contributions to be two cents per month from each member, to be divided between Home and Foreign Missions.

4. A certificate of membership which will have on it a picture of a very attractive little one. These certificates to be in the hands of State Central Committees and furnished by them to the workers of the different States that will undertake to enroll the babies.

5. A dainty little blank book for enrollment will be furnished to Central Committees to distribute to those who will, in the various churches, interest the mothers in the Babies' Branch of the Woman's Missionary Union.

Other denominations have for some time past had "Cradle Rolls," "Baby Bands," etc., and their reports show what an amount of help the babies' mites be,—but that is not the sole object of these branches, as the thing most to be desired is the maternal interest of those who are kept at home by the

care of the little ones and to have their co-operation in the culture of the missionary spirit.

Let us take hold of this work and do with our might what our hands find to do.

FLORENCE I. HARRIS.

Montgomery, Ala.
N. B.—Send for specimens of literature for "Babies' Branch," to the Central Committee of your State, or to Woman's Missionary Union, 304 N. Howard St., Baltimore, Md.

The above we give as a matter of information to our sisters. We have not studied this new feature of Woman's Work, and consequently forbear to comment on it just now. Our sisters will consider it.

Women in Egypt.

The author of "Present Day Egypt," Mr. Frederic P. Penfield, has something to say of woman's position in Egypt, in an article in the October Century entitled, "In Fascinating Cairo."

Woman's position in the Egyptian capital is materially benefited by the movement looking toward the education of native girls. Twenty years ago, native ladies regarded education as the learning of sufficient French or Italian to read novels or follow the plot of the opera. The last few years has developed a desire among the upper-class women to have their daughters educated with as much care as boys are, and an important adjunct to the household, consequently, is the European governess most often English. A sister of the Khedive, the Princess Khadija, is an active agent in improving the educational status of poor girls.

Most women visitors to Cairo are curious to see the interior of a harem. But this, as Europeans understood it, no longer exists in Egypt. Every native house, however, has its harem division, set apart for women, as the salamluk is for men—nothing more. In this department reside the wife or wives and children of the master, with the addition, perhaps, of his mother. In this case, her rule is probably absolute. It is she who chooses instructresses for the children, orders the affairs of the household, and even prescribes the fabrics, fashions, and ornaments of the women, who are simply the wives of His Excellency, the Pasha. It is mother-in-law rule literally. The windows of the harem usually overlook a court-yard or rear street and are screened with mushrabeah lattices, penetrable only by the gaze of a person within. To min-

ister to the wants of the women's division, a small army of servants—shiny black "slaves" from Nubia and Berber, and possibly a fair Circassian or two imported from Constantinople—is essential. "Slavery" of this sort is scarcely bondage. It is the law of Egypt that manumission can be had for the asking, with little circumlocution or delay. These servants are kindly treated, value their home, and shrink from any movement toward legal freedom. Except to the master and sons of the house, the harem is closed to all men, but women friends come and go freely. The tall, high-cheek-boned black men guarding the entrance to the harem, in these progressive days in Egypt possessing no suggestion of the houri scene of the stage, are trained from childhood to keep unauthorized persons from intruding, and have a highly developed aversion to sight-seers.

Woman's Work.

The work of our Christian women in the churches should not be thought of as in any sense inferior to that of the men. Their circle of workers should be bounded by the church roll itself. Every woman in the church should strive to find some special thing she can do for the cause. There should be attempt, as far as possible to work with the husband, brother and father at the same thing, at the same time and in the same way. But there are many ways in which our sisters can serve which are closed to our brethren. They have time to visit, they have social intercourse, etc., which is denied our men, most of whom, especially in the towns and cities, are employed for every hour of the day. They have power over men. No power is so great. They can nerve men to dare and suffer. They can console and comfort. They are quick witted and wise. They have unlimited resources for "making a way" to get along. Their power for good or harm is unbounded. They suffer. They know the way to the throne. They are often the support of the prayer service, the Sunday School, etc. Let every good Christian woman who reads these lines ask herself the question, What can I do now to serve my Master and his church better? Perhaps you can influence your husband to do better.—Exchange.

If troubled with Dizziness, Purred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

TEMPERANCE.

Killing People.

More than 25,000 persons were killed by wild animals and snakes in India last year. Nearly a thousand deaths are ascribed to tigers and man-eating wolves. Lord Curzon has directed that special measures be taken to exterminate these particular pests.

There are from sixty to one hundred thousand persons killed by the liquor traffic in the United States every year. Instead of President McKinley doing what he can to exterminate the traffic in the army and the army posts, he permits it to exist. That, too, after Congress has enacted a law abolishing them. Our chief executive of the nation, on his Western tour, was the guest of Mr. Greenhut, president of the liquor trust.

The American home will be in danger as long as the American saloon is allowed to remain.

As "no drunkard shall enter the kingdom of heaven," drunkard makers—liquor sellers and license voters—are recruiting agents for the pit. W. H. P.

Bishop Nelson of the Episcopal diocese of Georgia, delivered a sermon at the Cathedral in Atlanta, on Sunday, November 19th. Before the Willingham bill, having for its purpose the establishment of prohibition in the State of Georgia, was special order for the Lower House of the Legislature, on Tuesday, in which he declared himself "opposed to prohibition, because it interferes with the God-given right of personal liberty." When he or any of our friends the enemy, get tanked up on liquor they have a great deal of liberty; I have seen them when they did not have the liberty of walking straight, could not put their foot in the styru to mount their horse; did not have the liberty of speech, could not see straight, nor get out of the way of a moving train; did not have the liberty of moving hand or foot. They are often locked up in prison and have the God-given privilege of coming up before the mayor, and paying a fine and costs—often going to the penitentiary and to the gallows to pay the penalty of some deed while under the influence of liquor; and all drunkards have the privilege of losing their self-respect, and when they die, of losing their soul.

He declared, "that from his observation he had come to the conclusion that the prohibition laws were ineffective wherever they had been tried." He spoke of the

State of Maine, whose citizens he said, "had found that there was more intemperance under rigid prohibition laws than under a local option system." He asserted that "there is more intemperance in eating in Georgia than there is in whisky drinking."

The dispatches failed to say what amount the liquor trust paid him for this deliverance. The bill has had the support of the Atlanta ministers of the Gospel, not only in their sermons, but by their appearance before the committee having the measure in charge. That is such an old chesnut about the State of Maine having more intemperance under prohibition and it has been refuted and proven false so often that it looks silly for a man of any intelligence to repeat it. Whenever the white apron crowd can get a preacher to come out for their hell-born traffic they make great capital of it.

Prominent men in Maine say, "All organized opposition to the law has died out. The great majority, probably two-thirds of the people at least, heartily approve of it as the best system of restriction of the liquor-traffic yet devised, and the most of the minority in it as a policy which deserves a thorough trial."

The great improvement in the drinking habits of the people of this State within thirty or forty years is so evident that no candid man who has observed or investigated the facts can deny it.

Any one can make assertions but he uses no arguments or produces no proof to sustain them and they are entitled to no weight. When a man eats too much he is the sufferer. You never hear a man that has eaten too much get out on the street and profane the name of God, swear he is the best man in the county, can whip any man in the town—he does not go home and abuse his wife and children—his children do not run from him, when they see him coming—and if he kills himself eating he has an equal chance of going to heaven while the drunkard goes to a drunkard's hell and if the poor drunkard goes to hell, where, Oh, where will the minister that would lend his voice and influence to aid and abet a traffic that sends its thousands and tens of thousands to a drunkard's grave and a drunkard's hell? W. H. PATTON.

A Drunkard's Will.

The following is a will left by a drunkard of Oswego, New York State: "I leave to society a ruined character and a wretched example."

I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart. I leave to each of my children poverty, ignorance, a low character, and the remembrance that their father filled a drunkard's grave."

From Shubuta

TO THE BAPTIST:

The enclosed article, clipped from Maj. James K. Vardaman's paper, the Greenwood Commonwealth, a man that makes no pretensions to religion could not be called by the saloon sympathizers a prohibition fanatic, has much force. I commend it to the readers of THE BAPTIST as being worthy of a careful reading.

W. H. PATTON.

The Commonwealth says: I have received this inquiry: "Prohibition having proven a failure, what do you think of ordering an election and getting saloons in Greenwood? It will double our business."

While I am not at all wedded to the principles of prohibition, I am very much pleased with the system of local option in vogue in Mississippi. I would not curtail or abridge personal rights, but I should like to see a condition which would place intoxicating liquor beyond the reach of every man or woman who is cursed with the horrible habit of drink. But for its good medicinal virtues I should like to see every drop of the cursed beverage emptied in the Arctic ocean. I liked to have said the spirits of the damned with it. Within its every sparkling globe there is an infinite hell, beneath its shining surface are the shadows of despair and death. It has wrecked more lives, put out the light of happiness in more homes, changed the bright eye and rosy cheek of hope to the palid face of despair, frustrated and defeated more ambitions—in truth, it has added more to the sum of human misery, want and woe, than all of the other agencies of hell at work in the world combined. It is the siren song which charms and lures the wayward traveler on the highway of life from the course of rectitude, to the maelstrom in which he is engulfed ere he is aware. No; let us not have the open saloon. I am aware that "prohibition does not prohibit" absolutely, and that men will continue to drink whisky and get drunk, break the hearts of their wives, mothers

and sisters, wreck their homes, leave a heritage of poverty and shame to their progeny and make a hell of this life for themselves; but in the name of humanity, God and good government, let us not contribute to and encourage it. I will not say that my fellow citizens shall not drink—that is not my function. I am not his keeper in that regard. But I will say, that by my vote, I shall never bring the temptation to his door. I shall dig no snares across his pathway, or lead his wandering steps in the downward course of destruction. Greenwood is doing well, the county of Leflore is prospering; we have had less drunkenness and lawlessness without the saloon, and I am in favor of going on that same road. It is true that a few men and boys may get together occasionally in a dark corner around a festive jug, tank up and go out in the open and make asses of themselves, but that will not happen as often as it would if the "Gilded Gateway" to hell were thrown wide open to them. I am opposed to reopening or agitating this question. It will do no good. The people of Leflore county are unalterably committed to the dry doctrine—in theory at any rate.

Christmas Jug.

My brother, Christmas is coming, and according to the custom of our fathers, a jug of whisky was sent for and an eggnog was made Christmas morning.

That may have looked right thirty or forty years ago before there was much agitation of the question of total abstinence and prohibition, but in this age it looks very bad. Your influence should be on the side of God, humanity and sobriety, and don't bring a reproach upon Christianity by perpetuating a custom that is evil and only evil. Leave off the jug.

W. H. PATTON.

Bad Blood—Cure Free.

Eating sores, tumors, ulcers, cancer of the nose, eye, lip, ear, neck, breast, stomach, legs or arms are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, persistent sores, blood and skin blemishes, scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm). Skin eruptions, pimples, boils, itching eczema, scales, blisters, red or brown patches, blotches, catarrh, rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles, \$1; six for \$5. Send two stamps for postage on free sample bottle, which will be sent by return mail. When you write describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

The troubles that trouble us most are those that never reach us.

The right to be disagreeable is not to be numbered among our God given rights.

A blind man can see heaven and rejoice, as well as a man with eyes, if he has faith in the gospel of Christ.

The Faith that fails to work has a lame back, and needs to wear Lore's sticking plaster, day and night, till it gains strength.

A "sugar feat," as furnished by some pastors, is far less wholesome for a "babe in Christ," than the "sincere milk of the Word.

The law against carrying concealed weapons does not apply to the Sword of the Spirit—"The Word of God is sharper than any two-edged sword," and yet, there is no law against carrying it concealed, in the bosom or the brain.

Blue Mountain church is in the midst of a glorious revival. The meeting began last Sunday and to this date—13th inst.—there has been not less than eighteen public professions, while many others are inquiring the Way of Life. Bro. Eugene Wesson is doing the preaching, assisted by Pastor Carter and other local ministers. Further particulars, next week.

Bro. Searcy's "Good-Bye" sounds sadly to many readers, but it is some relief to hear him say, "It will always be my pleasure to serve any of them when I can do so." Not only "any" but many of them will be glad if he will "serve" them by contributing regularly with his facile pen to the enrichment of the columns of our beloved state paper. Write often Bro. Searcy.

"Calling and Election," by Bro. J. E. Lowe, of Little Springs, is both scriptural and Baptist, because it is scriptural.

It is only here and there, now and then, that you meet a preacher who does not think he can do the most good where he is offered the best pay.

A revival meeting is sure to drag as long as the congregation are made to feel that the preacher is straining himself to preach a big sermon.

If we would count on God's help we must be careful to resist evil and engage our energies in doing God's work.

Smutting the face of another is a poor way of washing your own. No one ever elevated himself by

trying to pull down another. Some editors would do themselves credit by noting this fact.

Some Christians are trying it; but it's an awful mistake to try to make yourself rich by never giving away anything to the cause of missions.

The man who hopes to climb to heaven on the stairway of morality has no use for Christ; such hope breaks down when the Holy Spirit enlightens.

Standing for prayer is admirable sometimes but the petition means very little unless the heart kneels.

We meet men, now and then, with an eye quick to see every blunder which the pastor makes; but stone-blind to every fault of their own.

According to some standards the best preacher is the man who can preach the longest and loudest without fainting in the pulpit.

An observant man don't have to travel far before meeting dogs that have no tails and hogs with but two feet—beware of them.

The Hickory Flat church unanimously re-elected Bro. J. R. Carter at their conference on the 10th inst. If we are not mistaken he will serve them—one Sunday in the month—for another year. He will preach at Hickory Flat on the 1st Sunday of every month.

The New Albany new brick church is about finished. Bro. J. D. Anderson is rejoiced. He will occupy the new pulpit on the 17th inst. and arrangements are to be made for its dedication at once.

Ripley church will greatly miss two of its best workers during the winter months, Capt. Spight, M. C., will be at Washington City, and Bro. S. Joe Owens, our Representative in the State Legislature, will be at Jackson. These men are ever faithful in their every relation in life.

Bro. Sid. Williams is succeeding well in his revival meeting with the Corinth church. At the time of this writing—13th inst.—between thirty and forty have united with the church. The meeting is still in progress and likely to continue for some time yet.

We are glad to know that Pontotoc church has secured the services of Bro. R. A. Cooper two Sundays in the month, for the incoming year, instead of one Sunday as previously. This is as it ought to be.

Harmony church (Walnut, Miss.) has called Bro. E. J. Eubanks as their supply for the new year, their former pastor, Bro. A. L. Spencer, having resigned; Bro.

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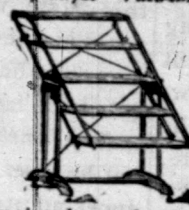
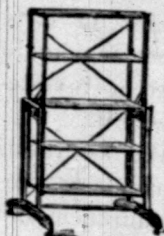
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AGENTS WANTED.

CLIMAX TAG CO., Dayton, Ohio.

Eubanks continues to preach at Falkner, for one Sunday in the month.

Bro. J. P. Horton, who is teaching school at Ashland, has been called to three or four country churches and is likely to have a handful of work for the next year.

Prof. W. E. Berry, of the College, will continue to supply Ripley and Academy churches for another year. He is wanted at other points, but we are not informed as to his acceptance at Fellowship.

The writer officiated in the marriage of Mr. W. E. Stanford, Dumas, Miss., and Miss Dora Holiday at the home of the bride's father, Bluff, Miss., on the morning of the 10th inst. in the presence of more than a hundred neighbors and friends.

Brave Stanford never feared a "Bluff." But moved without delay. Till Dora said, "This is enough, I yield—just take your Holiday."

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